/Chinese Moslems (Dungans)/

within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

Formerly their religion forebade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

Many of the values in Chinese Moslem society are based upon

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a carillon of nine bells, hanging over the shrine. Simultaneously one catches the monotonous tone of a hollow, wooden drum, shaped like a crab, the beating of which declares, in triple rhythm, that the ultimate issue of earth, matter, and even life itself, is VOID. 788

'Earth is void! All is void! I am void!' This is the message of the drum to every human heart in that city of unnumbered gods.

The most rigorous asceticism rules the lives of many Kanchow women. Not content with being under a vegetarian vow, as is usually understood, they so fear any subtle indulgence of the appetite, that even onions, garlic, vinegar and red pepper, the necessary condiments to flavour the insipid dough-string diet, are eschewed. During the spring months almost each day sees the recurrence of some festival, which draws the crowds alternately to each temple in the neighbourhood. Theatrical troops move from fair to fair, repeating their performances to the never-failing concourse of village people, whose bullock-carts are parked in a wide semicircle facing the stage, and in which the women sit the whole day long exposed to the heat of the sun. Most of the younger women and girls adorn themselves for the occasion with paint and powder, until the face is converted into an expressionless mask. Their hair is beautifully dressed and decorated with artificial flowers. Most of the small children are stamped on the forehead, nose, and chin with minute geometrical patterns, traced in red circles. 262 785 796 [536] 796 302

Just out of earshot of the stage, the food-vendors pitch their stalls, where cooked eatables of all descriptions are on sale. Pork fried and stewed in a thick gravy, is served up in small saucers and eaten with chopsticks, as also fried meat-dumplings, garnished with vinegar and red pepper. A large mould of 796 265

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796 steamed rice containing the fruit of the jujube tree is
265 popular, and dried apricots, macerated in water, are in demand as a cooling drink. Not far off are long tables sheltered by an awning, where men will sit for hours sipping tea and playing cards.

796 Within the temple buildings[1] the idols are dressed up in
782 gay silks, and each family on arrival presents itself at the various shrines to make obeisance, and burn incense. Thin sheets of yellow paper, on which are inscribed petitions to the gods, are lighted at the shrine lamp, waved in the air, and wafted upwards, the manner and height of ascent indicating the favour or displeasure of
785 the deities. Some of the older women, who have
796 practised asceticism for a lifetime and are prepared for any self-abnegation so that they may in the next incarnation obtain a more auspicious rebirth, perform elaborate rituals with touching devotion.

796 On such a fête-day all the temple treasures and silken
536 embroideries are on view, as also magnificent peacock-feather screens and umbrellas. The din of voices from vendors and visitors is completely overwhelmed when once the theatrical musicians commence their performance. Cymbals, pipes, and drums sound their loudest, while above them soars the shrill falsetto voice of the stage managers, announcing the details of the performance.

351 The temple grounds are beautifully kept. The
796 fragrant tree-peony opens its blossoms when the peach and pear trees drop their petals, and all through the summer months a succession of beautiful flowers decorates the fancy landscapes of the temple gardens, miniature lakes and bridges supplying a foreground to sacred mountains arranged on the same small scale.

796 The whole scene, from the turquoise sky, the snow-clad mountain ranges and the gorgeous profusion of flowers,

[1] [of Kanchow on Festival Days--Analyst]

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~~Shikiang AF 1~~

543 Our meals were somewhat of a problem in this happy
265 valley.[1] Each party brought its own picnic-basket, and the food-vendors only supplied titbits such as lumps of fat fried pork, apricot tea, and fermented rice-water. 000 Our bag of bread was already finished, and the only food our men could make was flour mixed with oil, pulled out into long strips, nipped into small chunks, and boiled in water, and this meal we shared with them once a day, but still found ourselves craving for some form of bread. We were greatly delighted, therefore, when a little girl appeared with a home-steamed roll in her hand, and said: 'I have no money, but will you give me a gospel in exchange for this?' Finding that we were willing to do so, bread and new-laid eggs were afterwards frequently brought by children.

In spite of considerable forethought we had left Suchow for this long trip with a but poorly furnished store-box. Months before, we had written in several directions for needed supplies, but owing to the disturbed condition of China, all had failed us, and we were thankful to have enough tea in hand to allow ourselves a fresh brew once a day. Of the certainty of our daily ration we had no question, but beyond this many luxuries were supplied through the kindness of casual acquaintances. The old guardian at the Temple of the Red Hill, after we had sat and talked awhile with him, brought us back through his garden, and cut the best of his vegetables for us, while 'Lydia' also came down with a present of rice steamed with jujube fruit. On one occasion a resourceful student went out foraging for food and brought us back a dozen new-laid pheasants' eggs.

361 To the direct north lay a place called Hwahaitz, an extensive oasis covered with large farms. Since our

000 1 [Near Chikinpu at a fair—Analyst]